3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

The fact is that not only ancestor-worship but paganism is still strong in this land flowing with milk and honey, despite a thousand years of Islam, just as it survives all the thunderings of the priests in the backwoods of Persia. At Kerman the "Nauruz" or Zoroastrian New Year is still the most popular annual festival, and you may see the revellers picnicking in their thousands on a March afternoon under the "Ya 'Ali" cliff-shrine or on the sun-warmed rocks of the Kala-i-Ardashir. But the Sunni of the Tarim Basin is even more easy-going and joy-loving than the Shi'a of East Persia. He displays little fanaticism and none of the passionate self-immolation which marks a Persian Muharram, when the naked backs of the flagellants resound and frenzied swordsmen redden the streets with blood from their own scalps. He, too, celebrates the Zoroastrian *Nauraz*, at any rate at Yarkand, where the Jahan Bagh Fair in March is undoubtedly a survival of New Year celebrations. We were unfortunate to miss this fair both years we were in Chinese Turkistan, but I heard a certain amount about it. It is held on the big common to the north-east of the Old City, and goes on for three or four weeks. There are no religious observances and the people give themselves up to feasting and jollity; as might be expected, there is a good deal of immorality. For this reason the priests strongly disapprove of it, and do all they can to induce the Chinese authorities to forbid the holding of the fair. Against them are arrayed all the bakers, sweetmeat-sellers, acrobats, pimps, story-tellers and others who stand to reap a rich harvest; these organize monster petitions to the Amban in favour of the fair being held, and even, it is said, subscribe many hundred taels among themselves for the oiling of the necessary palms at the Yamen. The *pashraps* or police support the Jahan Bagh festival, for they, too, make heavy profits out of it, chiefly by blackmailing unmarried women. Many of the religious festivals, for that matter, are more pagan than Mussulman, especially those which are seasonal and therefore unconnected with the Muhammadan (lunar) calendar; they are merely popular gatherings for the purpose of feasting and enjoyment, and probably date back thousands of years. At the end of August, for example, greedy pilgrims from all over the province congregate at the fane of "Hazrat Sultanim," Sadiq Boghra Khan, to feast on the luscious figs of Astin Artush. The same applies to summer Saturdays at the beautiful shrine of Hidayatulla Khoja, known

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

796 as "Hazrat Apak," most famous of the priest-kings, or "Khojas" from Samarqand, who misruled Kashgar from the beginning of the seventeenth century onwards. Hazrat Apak is really a kind of country club for Kashgar; the *tawwuf* or "circling" of the shrines is supposed to be performed by every visitor, but the famous apricots and melons of Besh Karim are the attraction rather than the exhortations of the mullas. Even the Ashura (10th Muharram) festival at Ordam Padshah, in the desert east of Yangi Hissar, where is the shrine of Ali Arslan, is little more than a fair like Jahan Bagh with the immorality kept in bounds under the watchful eyes of the Church.[1]

771 It must be confessed, then, that the secular struggle waged by Islam against superstition, paganism and the cult of joy in the land of the Six Cities is an up-hill one. Perhaps the mullas are less zealous than the *mujtahidin* of Kerbela, less eloquent than the *mutakallimin* of Shiraz; for a nation has the priests it deserves. However this may be, their best friends could not call the Kashgaris good Mussulmans. Few perform more than one or two of the five daily prayers, and the Ramazan fast is often broken in private. Observance of the Qur'anic precepts is apt to vary directly with the number of persons present, a fact noted with dry humour by the Chinese in their saying "One Moslem, no Moslem; two Moslems, half a Moslem; three Moslems, one Moslem."

796 Of all their religious duties, the Ramazan fast bears most hardly upon the gluttonous Turki, and all the powers of Hell are invoked by their pastors to frighten them out of eating and drinking during the daylight hours. The following epigram was repeated to me *à propos* of the Dulanis of the Yarkand River valley, but its application is much wider:

Roza tut'um jān uchun;	I fast in Ramazan to save my soul;
Kecha qopdum gāl uchun;	I wake at night to keep my belly full;
Tu ma'e desām qurqaman,	I fear to say "I am not going to fast,"
Gorda tukhmāq bār uchun.	For there's a rod that waits in Hell for me.

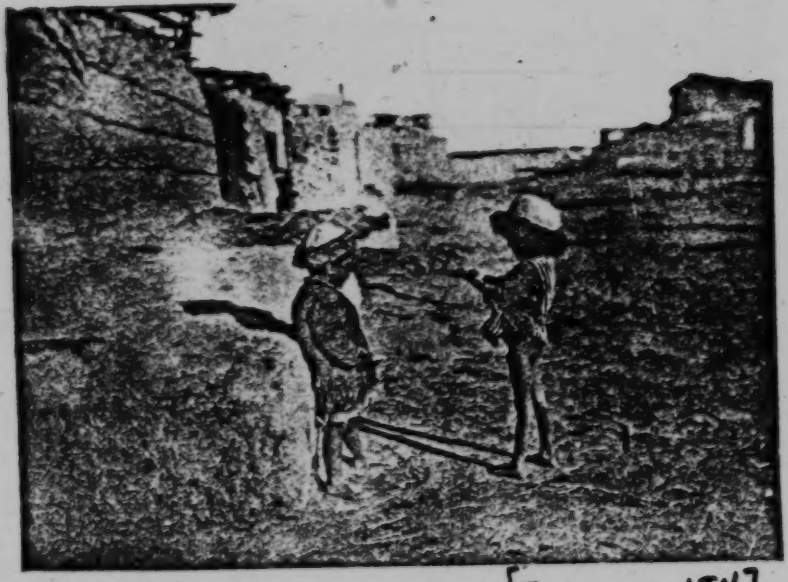
[1] Ali Arslan, the "Lion of Kashgar," was an Uigur prince, nephew of Sadiq Boghra Khan, who went down fighting the armies of Khotan. Why, in a Sunni country and in commemoration of a Sunni saint, the exclusively Shi'a festival of the Ashura should be celebrated, nobody was able to tell me.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

796

A PROFESSIONAL BEGGAR, OLD AQSU

291



DULANI CHILDREN, MARALBASHI DISTRICT
A GAME OF CAT'S CRADLE

[Face p. 184]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

796 During Ramazan it is incumbent on the good Mussulman to give to the poor the food he denies himself, and children go round singing quaint begging songs, which must be very old. Miss Sykes gives a translation of one she heard ; [1] here is another :

[539] SONG OF THE CHILD-BEGGARS AT RAMAZAN

Ramazan allah bu shahrim Ramazan !	God's Ramazan be to this town, God's Ramazan !
Ramazan aitip keldoh Dandukläräin.	From Dandukläär I have come crying Ramazan.
Bizgha birnima qoiläär miki qoimaqläärdin [2]	Surely a bit of sacrificial bread has been put out for me ?
Aq tukhe, appaqtukhe qamghaqda dur.	There's a white fowl, a nice white fowl on your perch.
Bizgha qoighan kakcha [3] *nän sanduqda dur.*	There's a round of bread stored in your cupboard for me.
Oining ärkasi taining izi, taining izi ;	Behind your house there are the hoof-marks of a foal, of a foal ;
Bizgha mu nan biredur, Baining qizi ? [4]	Won't you give me a little bread, O daughter of a rich man ?
Ramazan-ning untörtida buz ala qoi	Let *me* have the brown piebald sheep on 14th Ramazan ;
Kalc pächakini Mullagha qo'e ! [5]	Its head and feet you may keep for the Mulla.

It is not only at the nocturnal " Mi-Carême " of 14th Ramazan that a sheep is sacrificed. I well remember how under the old régime the streets of Constantinople used to swarm at " Qurban Bairam " with *hamäls* staggering under great fat sheep destined for the sacrifice ; and this festival is similarly celebrated at Turki Kashgar, though the slaughter is much less than in rich Stamboul. Sheep are only sacrificed at the houses of the well-to-do ; those who cannot afford one of their own go round in batches to the houses of their wealthier friends for the " salaam " ceremony. Standing

[1] " Through Deserts and Oases," p. 174.

[2] *Qoimaq* is a kind of bread baked in oil, only used for sacrificial offerings.

[3] *Kakcha* is a sort of large round biscuit-bread always put before guests. It is seldom eaten and the same *kakchas* turn up at party after party. Some glutinous substance is mixed with the flour of the *Kakcha* to make it durable.

[4] The possession of a yearling or two-year-old horse (*tai*) is a sign of wealth in Turkistan.

[5] i.e. " Don't try to palm off the customary mosque offerings on *me*—I want something better."

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

796 before the owner of the house they bow with a sweeping movement of the arms and a stroking of the beard intoning a sonorous "*Amīn*" the while, after which each person is entitled to a sup of sacrificial mutton. On the first of the two days of Qurban only men perform the salaam; the second is the women's day, when separate tables are spread in the *andarūn* for the fair visitors. The skin of each sheep sacrificed goes to the Imam, the head and feet to the Mu'azzin, the neck and offal to the butcher and a portion of the meat to the beggars.

755 Turning to superstitions, the field for research is so wide that it was scarcely possible for me to do more than reconnoitre it in the time at my disposal. Witchcraft in particular flourishes exceedingly. I had it on good authority that at Yarkand in 1924 there were between 25 and 30 witch-doctors, who made large profits, chiefly out of the women. These gentry are called *bakhshis* at Yarkand, *du'a-khwans* or *jadugars* at Kashgar. At a meeting of the "real" doctors of Yarkand in 1923—the local General Medical Council, as it were—it was estimated that the *bakhshis* made between them 175,000 local taels or about £2,300 in the year, as against a beggarly £400 made by the poor doctors. The latter have only themselves to thank for this state of affairs, for they are hopelessly inefficient and their methods date back to the days of Hippocrates and Galen.[1] Skilful advertisement, however, contributes to the magicians' popularity; in every tea-house, every meeting-place of the people there are agents paid by them to tell stories of wonderful cures effected by such and such a *bakhshi*. The fees paid to the witch-doctors vary from one *tenga* (*2d.*) to 20 taels (£2 13*s.* 4*d.*) or more. In return for these they compose spells and perform incantations to drive away the demons which possess the patient. I heard them doing it once, and I shall never forget it. One night, as I was sleeping in my verandah as usual, I was awakened at 3 a.m. by loud music and drum-beating from a neighbouring house. The playing was loud and rhythmic and the melody haunting; but there was something sinister about the music, as if it had no soul. One phrase would be repeated again and again, then another would be substituted for it. I was puzzled by the performance; it sounded like some strange Bacchanal,

[1] For a description of the methods of Kashgar doctors, see Grenard, "La Haute Asie," Vol. II, pp. 110–12; Sykes, "Through Deserts and Oases of Central Asia," pp. 317–20.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

boots and overshoes of Kashgar. Besides Wang Tungling of Uch Turfan, I have heard of two or three other cases of Sinized Turkis holding office. Not long ago I met a Bai man of the same type who was passing through Kashgar on his way to the Pamirs as a *wei-yuan* to inquire on behalf of the Urumchi Government into the complaints of the Sariqolis against their Magistrate. Then there was a Mussulman Amban of Kelpin who was relieved of his appointment quite recently after two or three years' tenure; he was not a success, I believe.

Zawa, 1st April.

We have been lucky in having perfect weather at this time of year for the crossing of the sandy belt between Zanguya and this place. We might have been caught in one of the sandstorms (Turki *burān*) for which early summer is notorious in these parts. Harding had a most unpleasant time in one last May. Whole caravans have been lost on this section of the road, missing the track in a storm and wandering out into the Takla Makan, where the water is 200 ft. or more below ground-level. For centuries the track has been marked every hundred yards or so on the worst bits by "basket potais" or curious elongated baskets about four feet in length placed on end and filled with sand. It is wonderful how long these last and how the baskets, or remnants of them, remain in position even when upset, as they usually are; stone posts would have sunk into the sand long ago. There are also of course the ordinary "potais" or towers of mud-brick at intervals of ten Chinese *li* (2¼ m.) which are, or ought to be, found along all main roads; these make excellent landmarks.

Khotan, 7th April.

The fast of Ramazan began a few days ago, and is rather a trial to us as well as to the greedy Turkis. They miss their food in the daytime; we miss our sleep at night. Badruddin's house where we are staying has a fine garden at the back, but the house itself is in the middle of the bazaar and we get the full benefit of the turning of night into day which marks Ramazan in the towns. The walls of the houses are merely lath and plaster and sounds travel through them like paper. The whole town seems to be talking at once until nearly midnight, when the chief meal of the 24 hours is cleared away. Then at 2.30 a.m. the drums begin beating to awaken the Faithful for the preparation of the second meal of the night. These tom-toms are dreadful; they go on for an hour or more, varied only by the monotonously-chanted refrains of the singing dervishes. From four onwards the whole town is wide awake and busy either cooking, talking or intoning the *sahri* or prayer of dawn. Add to this the normal early-morning noises of Kashgaria, cocks crowing, donkeys braying, birds twittering, pigeons cooing, cows lowing, horses neighing and stumping about in their stalls. . . . If one's blood is well oxygenated, as it is on the march, one listens to this sort of thing for an hour or so and sleeps the rest of the night soundly enough; in a town this is not so easy.

Lop, 8th April.

W——, Amban of this district, is a refreshingly unconventional official. Last year when he was late at the wayside tea-drinking

/Chinese Moslems (Dungans)/

S N 563 183 779 431 (651) religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 796 735 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 577 774 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

S N 563 186 d. Racial superiority

The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a (798) united front toward the Chinese and the rest of the world.

/Chinese Moslems (Dungans)/

4. Customs

S N 563 779 782 [793] a. Religious rites

According to religious rules, the Moslems are supposed to pray five times daily (sunrise, noon, afternoon, sunset and midnight), facing in the direction of Mecca. Few of the Chinese Moslems besides the Mullahs and Ahungs adhere strictly, but pray only once or twice a day. To be valid, prayers should be performed in the mosque, but those who find it impossible to go to the mosques may pray wherever they are. The call to prayer (adhan) is made by the Ahung, or religious leader, and the believers join in saying the adhan. Daily noon prayer is popular, and the Friday service is the most fully attended.

S N [562]

Public worship cannot be performed by fewer than four persons. Women may not attend the mosques where the men pray. In some places, women have their own mosques and women Ahung to direct the prayers and Friday services. Women always worship as individuals and not as a congregation, though there may be a number of women gathered together.

S N 563 779 782 783

The Moslems must be clean when they attend any religious ceremony. Hands and face must be washed, and bathing before worship is common. For this reason all mosques of importance have bathing places annexed. The Moslem becomes unclean by touching such objects as dishes containing pork or any meat not killed according to ritual, pigs, dogs, wine or excrement.

S N 563 563 779 782 785 779 [203]

The thirty-day fast of Ramadan is fairly strictly observed. During this period one is not to eat between sunrise and sunset, and such things as smoking, drinking and sexual contact are also forbidden. In many places, a messenger goes about the Moslem quarters calling out the times for observing or breaking the fast, lest someone oversleep or fail to prepare and eat the necessary food before daybreak. The end of the fast is celebrated by a feast.

The aged, ill, insane, travelers, women who are pregnant, menstruating or nursing, persons doing heavy labor or whose lives are in danger are excused from the fast, but if or when they are able they must make up for it. The purpose of the fast is to help the believers maintain pure and pious lives. Fasting is considered meritorious at other times too, except on Friday, Saturday and Sunday.

S N 563 553 852 S N [788]

b. Naming

Within seven days after the birth of a child, he must be given a Koranic name, or Ching-ming (religious name). For this occasion a feast is prepared, and the poor are fed. If the child is a male and the family wealthy enough, two sheep are killed for the occasion. If the child is a girl, only one sheep is killed. To arrive at the name, the father holds the child with its face toward Mecca and repeats a prayer in one ear of the child, then

S N 563 763 769 making of a will, the giving of alms, rites at the grave, and the recitation of prayers and giving of alms on certain days after death, and on the first, second and third anniversaries.

The Moslems have their own burial grounds. The mounds raised over the graves are rectangular, not round as in the case of the Chinese. The top of the filled grave must be at least five inches (half a Chinese foot) above the surrounding earth, lest the location be forgotten. A stone may be erected in front of the grave, but the name of the deceased may not be engraved upon it.

S N 563 764

e. Festivals and holidays

S N 563 796

Many of the religious festivals are more pagan than Moslem, especially those which are seasonal and therefore not connected with the Moslem calendar. Their celebrations are merely popular gatherings for feasting and enjoyment.

The Moslem New Year (Yengi Yil) celebrates the breaking of the Ramadan fast. The festival takes place during the first three days of the tenth month by the Moslem calendar. Special services are held in the mosques. The people bathe and dress in their best clothes. It is a time of greeting, well-wishing, feasting, visiting and gift-giving. For the Moslems and the Chinese alike, the New Year celebration is the greatest holiday of the year.

S N 563 795 668 177

5. Present day conditions

According to a speech delivered by Burkhan, chairman of the Preparatory Committee of the China Islamic Association, at the Conference of the Asian and Pacific Regions, on October 18, 1952, the Islam religion as well as the customs and habits of its followers are fully respected by the Communist regime. Chinese Moslems are free to practice their faith without interference. It is also said that official circulars from Peking have ordered the people to continue the observance of their important festivals. The tax on the slaughter of cattle for Moslem consumption is abolished, and official holidays are granted on Moslem holidays.

S N [423]

In accordance with the Agrarian Reform Law, the mosques may retain their land holdings if the local populace so desire. It is also reported that when the land reform movement was carried out in the Northwest, the land of the mosques was in most cases left untouched. There was also a report of an organized Hajji to Mecca in 1952, which for reasons unknown failed to reach its goal. Special government regulations give Moslem workers in public organizations and educational institutions time off on the more important religious festival days. In military units, factories and schools, consideration is also given to the habits and customs of cadres, soldiers, workers and students of the Moslem faith.

/The New Uighurs/

563 576 mutual courtesy. In addressing one another they use the polite form of you. The same politeness is demonstrated between wife and husband. Parents use the equivalent of "thou" to address their children, servants or workers. Upon meeting a friend or entering a friend's house they say "As-salam Alaikum," and the reply is "Alaikum as-salam." They inquire about the health of the family, then bow and shake hands. Only women kiss when they meet, and only if they are related. When they part they say "Khosh," or "Allah Akbar," meaning, "The Lord is great."

563 576 574 264 [782] The more religious women pray before eating or starting to do something. Washing the hands before and after meals is mandatory. Bowls of water and towels are provided at a feast or banquet table, and hands are washed between courses. When a hostess serves refreshments to a guest, the guest rises, bows and says "Ishqallah," meaning thank you. Polite speeches are made by both host and guest on the guest's arrival and departure. Good manners are regarded as important.

4. Superstitions and taboos

563 771 [776] [798] [769] The New Uighurs attach superstition to almost everything. They believe in witches, ghosts, charms and talismans. As mentioned before, they believe in the powers of local saints and heroes, to whom they have dedicated innumerable shrines, and certain superstitions connect these shrines with the curing of disease and the bearing of children. Ancestor worship is also strong among them, as shown by the popular names of the shrines.

[756] [755] [789] The people are also firm believers in witch-doctors, and in magic powers that cure disease, induce love, or sow enmity between people. Ghosts are much feared, especially the ghost of a Chinese. People regard the Urumchi Road from Kashgar as a haunt for Chinese ghosts. They believe that if one is haunted he may be able to propitiate the ghosts by leaving money on his doorstep overnight. If the money is gone in the morning, the ghosts have taken it and will make no further trouble. They also have a superstitious dread of snakes, and believe that if one kills a snake, its mate will haunt him.

563 372 [777] 563 821 The New Uighurs try to maintain an everlasting fire in their fireplaces, to bring prosperity to the house. Ashes from the fireplace are carried out at night or before sunrise, for to clean the fireplace and take out the ashes during the day may bring misfortune to the household. They fear thunder, and during a thunderstorm they pray for deliverance from threatening danger.

5. Religious celebrations and festivals

563 796 Like the festivals of Moslems the world over, the festivals of the New Uighurs are deeply colored with religious influence. Besides Fridays, which are generally celebrated, the people have only three main holidays. Rõse-häyt, Kurban-häyt and

/The New Uighurs/

563 Yengi-Yil (New Year).

796 Rōse-hāyt, a solemn holiday, is celebrated in the ninth month according to the Moslem calendar, and lasts three days. The [785] holidays follow the thirty days of Rōse fast, which resembles the Ramadan fast discussed previously. During the three days, everyone stops work and visits friends and relatives. In each [574] household, guests are served meats, boiled eggs, fruits, all [262] kinds of cakes and sweets, and tea.

Kurban-hāyt is also a three-day holiday. On the first day, the orthodox go to the mosques at sunrise and pray for two [184] hours. After they return to their homes, every adult male in a [782] rich family kills a sheep. Among the poor, only the head of the [775] house kills a sheep. These sheep are sacrificed to Allah, who, they believe, will make their journey to the Garden of Eden easier after they die. Then there is celebration and feasting. Musicians play all day long in the streets and bazaars, while both men and women dance.

Yengi-Yil, the New Year, begins with the first lunar month, and is also celebrated for three days. No services are performed in the mosques at this time. Musicians play, and there are singing, dancing and feasting throughout the community. It is the custom for women to sing on swings constructed for the occasion in the bazaar.

563 Nazara is a celebration observed by the wealthy in connection 796 with weddings, birth and circumcision. The host holds open 184 house for his friends, and gives bread and meat to the poor. As the rich are enjoying the host's hospitality, the poor are clus- [735] tering at his gate awaiting the distribution of food. Each receives a large loaf of bread and a slice of meat, and is expected to call down the blessings of Allah upon the benefactor. The hospitality and charity extended by the host are considered to enhance his merit.

6. Leisure, music and dancing

563 When the crops are gathered and the field work is completed, 519 both men and women like to visit the bazaars in the neighboring 533 towns. They go for the entertainment, and for the news and gos- 535 sip circulating in the bazaar. The well-to-do give evening parties for their friends and relatives, and always there is an orchestra at the party, to play for singing and dancing. According to custom, only two persons dance at a time. They dance slowly and smoothly, with no quick or lively movements. Their dancing is very graceful, but monotonous. Party refreshments are cold meats, pastries, fruits and tea.

563 Although most of the New Uighurs lead a hard and humdrum 519 type of life, they become gay and animated when they sing and listen to music. They exploit every possible occasion to have a good time—weddings, birthdays, circumcisions, even ablution

/Turkic Moslems of Sinkiang/

799 character of Islam. In Sinkiang, Islam has been affected by two major factors. The first one is that Islam has been superimposed over a civilization which contained Shamanist, Buddhist, Manichaeanist and Nestorian elements. Many Buddhist traditions have not been erased completely by Islamic beliefs. These traditions have been incorporated into Islam, although totally foreign to it, and they have acquired a superficial Moslem character.

799 The second fact that had considerable influence upon the de-
797 velopment of Islam in Sinkiang is that the country is under Chinese administration. As already explained, Islam is not merely a religious faith, but it encompasses many aspects of the entire way of life of the Moslems. As a result of Chinese administration, all those functions of Islam that are not concerned with the articles of faith and strictly religious rites, have been taken
[671] over by the Chinese. The law of the country is the Chinese sec-
[692] ular law, and not the Moslem religious one. The courts of law are administered by Chinese civil servants rather than by the Moslem Qazis (judges).

799 The Turkic Moslems in Sinkiang are not very strict in their
794 observance of religious practices. There is only a small number
563 of people (mainly Kirghiz) who perform the ablutions and say the prayers regularly, pay the Zakat to the mosque, medresses (mosque schools) and the poor, wear a turban and abstain from smoking and drinking. The majority of the people (this applies to the East Turki as a whole) do not perform the ablutions nor prayers. Except on holidays there are very few people in the mosque during the services. The people do not give the required Zakat, and they smoke tobacco and even opium. Though they are quite strict about not eating pork, they do not abstain from drinking wine and other alcoholic beverages. Few of the women veil themselves in public, and they go unsupervised in the market places. The Sunni Turki in Sinkiang have no scruples about letting their daughters marry the Balti Shi'is (most other Sunni Moslems consider it a great offense). The people as a whole are very poorly instructed in the matters of religion. Most know the fatihat sura (the opening chapter of the Koran), but few know more. Holidays are more strictly observed than are other rites.
[796] Though Ramadan imposes rigid restrictions during the daytime, at night the Moslems of Sinkiang compensate festively for their daily sacrifices. Id-el-Fitr, the Moslem New Year celebration in the tenth month, is one of the most joyful and colorful holidays in Sinkiang. The people attire themselves in new clothes, attend the special services in the mosques, greet each other, visit friends and attend feasts.

795 As Grenard points out, the cult of Imams and other Moslem
798 saints which is an integral part of Islam in Sinkiang, goes back

795 to religions other and older than Islam. The Moslem priests,
796 powerless to destroy the popular worship of certain shrines,
798 adopted those shrines and named them after Islamic personages.

The Turki is a great believer in the efficacy of local saints, and there are innumerable shrines all over the country dedicated not only to the "imams," but to later saints and heroes. These sanctuaries usually have some beliefs and observances attached to them, connected either with the curing of diseases or with the bearing of children. At shrines of the latter type, the majority of pilgrims are women. The mullas have therefore been obliged, for the sake of propriety, in each case to invent a female saint, complete with legend, to bring the cult in line with Islam. The
[798] popular names of the shrines reveal that most of these cults
[769] have been derived from the ancient practices of ancestor worship.

771 Paganism, as well as ancestor worship, is still prevalent in
796 this land despite a thousand years of Islam. Many of the religious festivals, especially those which are seasonal and therefore not connected with the Moslem calendar, are more pagan than Moslem. They are merely popular gatherings for the purpose of feasting and enjoyment, and are probably older than Islam.

793 The clergy in Sinkiang is divided into two categories: the
794 judges and the priests in one, and the simple clerks in the other (the mullas). The latter class includes all males who can read and write and wear a turban. Above these mullas, there is a class of mosque officials with specific functions: the Muazzin, who calls the believers to attend the daily prayers, the Imam, who leads the services, the Mutakib, in charge of seeing that the laws of the Koran are observed, the Reis, prefect of discipline, the Khatib, who delivers the Friday sermon, and the mulla a'lam, doctor of law who is also in charge of the circumcision ceremony.

793 The resources of the clergy consisted mostly of waqf, land
[423] property which had been donated to them or confiscated by them. In spite of the Chinese confiscations of clergy landed property, until recent times this constituted an important source of income for the clergy. Other clergy sources are the Zakat, donations from richer believers, casual fees, judicial fees, and fees paid for marriages, funerals and so forth. The Zakat is not a very substantial source of income, as the Sinkiang Moslems are lax in adhering to this obligation. At present it is almost impossible for the clergy to subsist without resorting to some secular occupation.

793 The judicial power and the police functions of the clergy in
692 the past have diminished greatly during the Chinese administra-
[777] tion. The Qazis judge cases which are brought voluntarily to

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the S N [793] Chinese Moslem community) and the extremely orthodox people [782] they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 794 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

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any should oversleep and fail to eat the necessary food before daybreak.

The regular practice of Zakat is practically unknown to the Chinese Moslem community. Only during the month of Ramadan, when charity is extended to the poor and donations are given to the ahung are alms given in a form resembling Zakat. There is no fixed amount given and the act itself is purely voluntary. The only form of sadaqa (voluntary alms) given is the sadaqa el-fitr given in the three days of Id el Fitr (the Moslem New Year). These offerings can be made in cash or in goods.

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Particularly among the Chinese Moslems of the Northwest the practice of pilgrimage to Mecca was observed. The Hajjis, or those who completed their pilgrimage to Mecca, were highly respected in their communities. Pilgrimage has decreased considerably in the last years. The Hajj organized by the China Islamic Society in 1952 did not reach Mecca; they went as far as Pakistan and returned to Peking, for reasons that were not specified.

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Id el-Fitr, the New Year, is the best observed of the different Moslem holidays. It occurs during the first three days of the tenth month. Special services are held in the different Moslem communities, and great feasts are given to celebrate the occasion.

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In general the Chinese Moslems do abstain from pork and wine as their religion commands. They will not eat meat that has not been killed in the approved Moslem fashion. Many of the merchants, carters and others who travel carry their own utensils, and often, where there are no Moslem communities, carry their own food so as to avoid food that is prohibited by their religion.

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The influence of the general Chinese beliefs on the Moslems has been noted by many, particularly by D'Ollone. Ancestor worship is the core of the non-Moslem Chinese belief. It is not restricted to domestic worship but extends to religious devotion to the graves of the ancestors, which are designed to assure the peace of the deceased and are a scene of devotion every anniversary. The Moslems of the Northwest have been so influenced by these traditions that, in the secrecy of their homes, most of them burn incense in front of the ancestors' tablets. In evidence of this custom, D'Ollone brought back two vases which served the purpose of ancestor worship. Both of these vases belonged to Chinese Moslems, and had Moslem religious inscriptions in Arabic. The practice of pilgrimage to the well kept tombs of the ancestors is also found among the Chinese Moslems of Kansu. Some of the bigger tombs are quite elaborate and include, besides the monuments, a mosque, school halls and lodging places.

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